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## CONDITIONS.

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For the Christian Secretary.

THE REV. J. B.

Continued from page 115.  
Now, said Christ, you see these, if you will  
give up your will, only submit to me,  
I shall be more joy in heaven over you,  
than over all these angels. I replied, I am so  
a sinner, I cannot come—shook my head  
and said, "This blessed being immediately  
drew, and all was darkness and horror!  
I said that I had accepted of salvation  
and it was offered, but now it is too late!  
I was writhing in agony at my folly, the same  
being drawn again as before, and  
he drew me towards him "with the cords  
of love," and said, come, will you come?  
I said, again, I am so great a sinner I cannot  
come. He added, the greater sinner you are,  
the more joy there shall be in  
me over you. There seemed to be a very  
powerful and irresistible drawing upon  
towards him. The rays which are  
usually seen in the west in the afternoon,  
and by the sun shining through clouds,  
I called the sun drawing water, afford  
just idea that I can conceive of the rays  
of love from him, and fastening to  
him. Nothing was wanting but my will.  
He should have me at his disposal, and I  
said that unless I resisted, that is, actually  
to go, these cords would draw me to him.  
He enquired again, come, will you  
come? I shook my head again and said, I  
cannot come! He was instantly gone again.  
Darkness, gloom and horror! Oh!  
again, why did I not accept! I feel that I  
now nothing awaits me but eternal death,  
the pains of hell! This appearance of  
I think was not removed during two or  
three hours, say from 6 to 11 or 12 o'clock—  
I might not have another offer, though I  
expected of it. He had informed  
me that the longer I delayed, the more difficult  
it would be to repent. I was reproaching my-  
self before, that I had not accepted the offer  
of salvation, and the same glorious image  
again presented, with the same drawing  
me entirely and interrogation, come, will  
you come? This is the last time! The last  
of love, submit, or you are lost forever—  
I had refused thus long I could not tell  
the contrast between the glorious being  
offered mercy and salvation, and my  
guilty soul was so ineffably great.  
I felt it too much to accept. This was  
I conceived to be the only reason for  
my refusal, but the truth undoubtedly was, an un-  
willingness to bow and submit unconditionally.  
This last offer I delayed and hesitated  
until I found he was actually with-  
drawing again, and I sprung with all my might  
the floor to prostrate myself, and do some-  
thing myself; probably merit something, that  
I might not be all of grace. Not submitting,  
actually refusing to do so; but my distress  
now insupportable; I gave three or four  
sighs as loud as possible, and then cried out  
to God, have mercy upon me! Merciful  
God, have mercy upon me! My friend with  
him from the floor and says he should  
have screamed and repented these words  
15 minutes. I ceased, probably because  
I was not aware that I found any  
relief. At this time I presume there  
were eight or ten persons around me, some  
lighted candles, and appeared very  
much affected—tears streaming down their  
faces, others inquired whether I was deranged.  
I replied that I had my senses perfectly,  
that I was a great sinner, and feared, lost  
soul. I requested them to leave me, and  
said so. All the spiritual representations,  
appearances to my mind before mentioned,  
now gone and a kind of horror ensued—  
my own it was, that now if I would  
repent, this would terminate the whole  
affair; and, said the tempter, (for no con-  
sideration that I ever held was more distinct to  
me than this,) "Men have chosen dark-  
ness rather than light, because their deeds are  
evil," that is, said he, where men have been  
like yourself, they choose hell instead  
of heaven, because as you well know, they  
are happy in the presence of such infer-

nal purity and holiness. My mind, however,  
gave no assent or particular dissent to these  
insinuations. The ideas struck me with inde-  
scribable horror, such as I never had imagined  
before, so dreadful that my blood seemed to  
chill with a kind of terror mixed with detesta-  
tion, as some thoughts were suggested that  
would be improper to repeat. Precisely in  
this state of mind I fell asleep, for I had  
scarcely closed my eyes to sleep for three or  
four nights or more previous.

Feb. 14th. This morning I awoke in such  
a state of unutterable despair, as few of the  
human family ever experience this side of the  
eternal world; all my distress before was com-  
paratively light to that of this morning. I en-  
tertain no doubt, but that, as David says,  
"the pains of hell got hold of me." I had a  
large forest of that fire that never shall be  
quenched—that dreadful burning in the soul,  
that a drop of water to the tongue would be  
worth worlds of treasure. The Potomac river  
flowed within a few rods of the door, and  
such was the burning in my breast, that I speak  
but what I really felt, when I say, it appeared  
to me that if the whole river could pass through  
my breast, it would be burnt up, lost, annihila-  
ted! I could not sit still, or stand still one  
minute—seize a pitcher of water and drink it  
as a man would in the fire, or when he should  
know he was to be in hell the next moment.  
It however had no effect, because it did not  
reach the difficulty; this was in my heart.—  
Oh! I exclaimed, had I only raised my hand or  
in any way given my assent that I would accept  
the offer of salvation made by the Saviour, I  
might now be rejoicing in religion, with a hope  
of eternal life through him. But death! eter-  
nal, oh! that word eternal! None but the damned  
and those who feel as I then did can realize  
the import of this word. I entertained no  
more hope, not the least shadow, than if I had  
been in hell. Every step I took I was apprehen-  
sive of immediately sinking; walking in the piazza  
I repeatedly laid hold of the pillars to prevent  
myself from sinking. I made two or three  
turns for the Potomac to cool myself from the  
flame that raged within. I had no temptation  
now to destroy myself, for all the heaven I was  
ever to enjoy, was the few moments left me to  
remain out of hell! I felt with all its force,  
that most accurate description of despair by  
Milton:—

"Me miserable! which way shall I fly,  
Which way I fly, is Hell, myself am Hell;  
And in the lowest deep a lower deep  
Still threatening to devour me, opens wide,  
To which the Hell I suffer seems a Heaven."

I could not have prayed a word for all the  
kingdoms of the earth; I had refused to accept  
of salvation, and now to ask mercy would pro-  
voke God to send me instantly to ruin. For I  
conceived still, that nothing but his goodness  
delayed the sentence. I believed yesterday  
that I was a great sinner, but my rejection of  
Christ last night, appeared like an ocean to a  
drop, in comparison to all my former sins. I  
believe now, that nothing but *misericordia* was want-  
ing to have constituted it the unpardonable sin.  
My refusal was, "My sins are so great I cannot  
come." Had I felt the disposition to say  
no I will not come, I have no idea that mercy  
could ever have reached me afterwards, and  
this willful rejection is what the Apostle means  
when he says, there remaineth no more sacrifice  
for sins but a certain fearful looking for of  
judgment and fiery indignation, which shall de-  
vour the adversary.

Mr. Editor—I must hereby beg leave to dis-  
gress from the narrative in this letter, to some  
remarks on the unpardonable sin, as it was for  
this purpose that I consented to make this letter  
public, fully persuaded that this dreadful  
sin is not well understood, for if it is, why are  
so many thousands both of the children of God  
and persons under conviction harassed and  
perplexed with the idea, that they have com-  
mitted it? I have paid much attention to the  
subject for the last twenty years, have read ev-  
ery work that I could obtain, calculated to  
throw any light upon it, and as far as I am  
capable of judging, very few of the writers un-  
derstood at all what they were publishing.

To be continued.

From the Church Member's Guide.

## ON THE DUTIES OF CHURCH MEMBERS TO THEIR PASTORS.

I. Submission to their just and scriptural au-  
thority.

It is readily admitted that the unscriptural,  
and therefore usurped domination of the priest-  
hood is the root from whence arose the whole  
system of papal tyranny; which, springing up  
like a poison tree in the garden of the Lord,  
withered by his shadow, and blighted by his in-  
fluence, almost every plant and flower of genu-  
ine christianity. It is matter of no regret, there-  
fore, nor of surprise, if a ceaseless jealousy should  
be maintained by those who understand the  
principles of religious liberty, against the en-  
croachments of pastoral authority. Priestly  
dominion, as it appears in the Vatican, is the  
most detestable and the most mischievous of  
all tyranny; but when it appears in the pastor  
of an independent church, divested at once of  
the elements of power and the trappings of  
majesty, the mere mimicry of authority, it is  
rather ridiculous than alarming, and bears no  
resemblance to its prototype at Rome, than  
the little croaking, hopping animal of the  
pond, did to the ox of the field, which his pride  
led him to emulate, until he burst.

Still, however, there is authority belonging  
to the pastor; for office without authority is a  
solecism. "Remember them that have the

rule over you," said St. Paul to the Hebrews,  
xiii. 7. "Obey them that have the rule over you.  
Submit yourselves, for they watch for your  
souls," 17. "They addicted themselves to the  
ministry; submit yourselves to such." 1 Cor.  
xvi. 15, 16. These are inspired injunctions, and  
they enjoin obedience and submission on Chris-  
tian churches to their pastors. The authority  
of pastors, however, is not legislative or coercive,  
but simply declarative and executive.  
To define with precision its limits, is as diffi-  
cult as to mark the boundaries of the several  
colors of the rainbow, or of light and darkness  
at the hour of twilight in the hemisphere. The  
minister is to command, yet he is not to "lord  
it over God's heritage." This is not the only  
case, in which the precise limits of authority  
are left undefined by the scriptures. The duties  
of the conjugal union are laid down in the  
same general manner; the husband is to rule  
and the wife to obey; yet it is difficult to de-  
clare where in this instance authority and sub-  
mission end. In each of these instances the  
union is founded on mutual love, confidence  
and esteem, and it might therefore be rationally  
supposed, that under these circumstances gen-  
eral terms are sufficient, and that there would  
arise no contests for power. If the people see  
that all the authority of their pastor is em-  
ployed for their benefit, they will not be inclined  
to ascertain by measurement whether he has passed  
its limits. The very circumstances of his  
prerogative being thus undefined, should on the  
one hand make him afraid of extending it, and  
on the other, render his church cautious of di-  
minishing it. It is my decided conviction, that  
in many of our churches, the pastor is depressed  
far below his just level. He is considered  
merely in the light of a speaking brother. He  
has no official distinction or authority. He may  
flatter like a sycophant, he may beg like a ser-  
vant, he may woo like a lover; but he is not  
permitted to enjoin like a ruler. His opinion  
is received with no deference, his person treated  
with no respect, and in the presence of some  
of his lay tyrants, if he say any thing at all, it  
must be somewhat similar to the ancient sooth-  
sayers, for he is only permitted to peep and  
mutter from the dust.

Those persons who are anxious to strip their  
pastors of all just elevation, cannot expect to  
derive much edification from their labors; for  
instruction and advice, like substances falling to  
the earth, impress the mind with a momentum,  
proportionate to the height from which they de-  
scend.

II. Church members should treat their pas-  
tor with distinguishing honor, esteem, and love.

"Let the elders that rule well be accounted  
worthy of double honor, especially they that la-  
bor in the word and doctrine." 1 Tim. v. 17.  
"Know them that have the rule over you, and  
esteem them very highly in love, for their work's  
sake." 1 Thes. v. 11, 12. To prescribe in  
what way our love should express itself, is al-  
most needless, as love is the most inventive  
passion of the heart, and will find or make a  
thousand opportunities for displaying its power.  
Love is also *practical*, as well as ingenious,  
and does not confine itself either to speculations  
of the judgment or the feelings of the heart.  
It breathes in kind words, and lives in kind  
deeds. Where a minister is properly es-  
teemed and loved, there will be the greatest  
deference for his opinions, the most delicate  
attention to his comfort, a scrupulous respect  
for his character. Some people treat their  
minister as if he could feel nothing but blows.  
They are rude, uncourteous, churlish. Instead  
of this, let him see the most studious and con-  
stant care to promote his happiness and useful-  
ness. When he is in sickness, visit him; in  
trouble, sympathize with him; when absent  
from home, take a kind interest in his family;  
when he returns, greet him with a smile; at  
the close of the labors of the Sabbath, let the  
deacons and leading members gather round  
him in the vestry, and not suffer him to retire  
from his scene of public labors without the re-  
ward of some tokens of their approbation. It  
is but only a friendly pressure of the hand. Let  
him see that his prayers, and sermons, and so-  
licitude, render him dear to the hearts of his  
flock. It is astonishing what an influence  
is sometimes produced on a minister's mind  
and comfort, even by the least expression of  
his people's regard. Of this we have a beau-  
tiful instance in the life of St. Paul. On that  
important journey to Rome, which was to de-  
cide the question of life or death, he appears  
to have felt a season of temporary depression  
when the imperial city presented itself to his  
view. In silent meditation he revolved, not  
without some degree of dismay, his approach-  
ing appeal to a tribunal from which he had noth-  
ing in the way of clemency to expect. For a  
little while the heroism of this exalted man  
was somewhat affected by his situation. At  
this juncture, some of the Roman Christians,  
who had been apprized of his approach, came  
out as far as the Appian-ford, and the three  
taverns, to meet him, "whom, when Paul saw,  
he thanked God, and took courage." From  
that moment fears of Nero, of prison, and of  
death, all left him. He sprung forward with  
new ardor in his career, prepared to offer him-  
self in sacrifice on the altar of martyrdom. If  
then the love of these brethren, who had travel-  
led a few stages to meet St. Paul, produced so  
happy an effect upon the mind of this illustrious  
apostle, how certainly might the members of  
our churches calculate upon a similar influence  
being produced upon the hearts of their pastors,  
by even the smaller expressions of their affec-  
tion.

To be continued.

From the Columbian Star, and Christian Index.

"As for man his days are as grass"—Ps. 103. 15.

## AN ADDRESS IN COMMEMORATION OF THE LATE REV. NOAH DAVIS,

Prepared, and delivered in the Baptist meeting  
house, Sansom Street, Philad., Sabbath evening,  
August 1st, at the request of the Board of Man-  
agers, of the Baptist General Tract Society. By W.  
T. Brantly.

The genuine glory of man consists in his  
nearest possible approximation to his Maker.  
His creation was the fairest page written in the  
volume of nature, and intended to display the  
brightest signature of the divine hand. The  
hand writing was so clear and legible, that the  
blessed worshippers around the eternal throne,  
could read in it, a new and surprising exertion  
of their Creator's wisdom and benignity. Since  
it has been defaced and almost obliterated by  
sin, it becomes the labor of mercy and prudence  
to restore as far as practicable, the vividness of  
the impression, and to hold forth the ruined  
creature once more re-kindling with the glow,  
which had been covered with darkness. The  
work of drawing afresh the faded lines of hol-  
iness and virtue, has been undertaken by the  
same hand that first wrote them out. God  
himself as primary agent, has assumed the of-  
fice of Restorer. He is making all things new.  
He is overturning the old foundations, overrul-  
ing for his own glory the faulty portions of the  
ancient structure, and building a new one  
which shall contain righteousness and true hol-  
iness. He has invited the whole race of our  
ruined family to co-operate with him in this  
good and necessary labor of restoration. He  
has proposed an augmentation of our happiness,  
in making us mutually instrumental in effecting  
that grand restitution of our common species  
to his favor and likeness, which will bring back  
the radiant page in the volume of being, from  
which we have been in a manner expunged.

But the proposed enterprise of restitution  
finds among men comparatively few advocates.  
Some contend that the page of human exist-  
ence as it now stands is fair enough, and  
should therefore be permitted to remain as it is.  
—Others contend that if the lost impressions  
are to be re-written, the hand that first drew  
them, will take care to restore them, without  
the interposition of any instrumentalities. And  
not a few, give themselves no trouble on this  
subject. They are content to let the world go  
on as it is; they charge their crimes and follies  
upon blind fate, or fickle chance—and wait for  
their destiny in a sort of sullen apathy.—But  
there have always been a select few, whom an  
ardent virtue has waited to the sky; and there  
still is a select few, who take part with God in  
commendable efforts to restore peace, and or-  
der, and happiness to his universe, by using  
their best endeavors to better the moral condi-  
tion of mankind. This band of united broth-  
ers are the truest benefactors of their race.  
They are the hostages which Heaven permits  
to remain in the camp of his enemy, to prove his  
willingness to come to terms of reconciliation.  
They are the scattered lights which prevent the  
surrounding darkness from becoming total.  
They are the priests of mercy who run betwixt  
the living and the dead, to stay the destructive  
ravages of the invading pestilence. In a word,  
they are the orators of peace whose heraldry is  
the love of God, and the love of man; and  
whose badges of office are the robes of salva-  
tion. They are of one heart. All their labors  
to brighten up the blotted page of humanity,  
have a remarkable consent and harmony.  
Through centuries in time, and oceans and con-  
tinents in space, divide them, they speak and  
write one language; they breathe forth the  
same effusions of goodness; and when they re-  
tire from their labors they repose in the same  
eternity of peace. Heaven accords them a  
gracious welcome when they die; though earth  
feels not her bereavement. Angels receive  
joyfully their brothers, though men forget them.  
Eternity enrols them among its jewels;—  
though Time blots their names from its annals.  
But we must not believe that their removal is  
a matter alike indifferent to all. Many anx-  
ious hearts pursue them with all the endeared  
recollections that memory can supply, towards  
the mansions which they go to possess. They  
leave behind them all those cords cut and  
bleeding, by which they were bound to us and  
we to them.

Such is the train of our reflections, in view  
of the occasion, which has brought us together  
at the present hour. We are assembled to con-  
template the short history of one who has fled  
from us like a winged dream—one whose  
morning opened upon us with the promise of a  
long, bright day; but whose ascending orb has  
been darkened before it attained its full mag-  
nitude. We have come together to benefit  
ourselves by the contemplation of his life, and  
to humble ourselves before God, in view of his  
death.

Our dear brother Davis filled a short inter-  
val; but he filled it well. Had a presentiment  
of early death been constantly upon his mind,  
urging him to execute with speed all that his  
hand found to do, he could scarcely have been  
more vigilant than he was in seeking occasions  
to do good, and more prompt in action when  
such occasions were presented. We are chief-  
ly directed by a sketch which he has left of  
himself, in the observations to which your at-  
tention is invited; and frequently shall use his  
own words.

His nativity occurred at Salisbury, Maryland,  
July 1802; and his own reflections upon this  
event will be interesting to many of you. He  
writes about it thus: "I was the first child the

Lord gave my parents; and my mother who  
before my birth had dedicated me to Him, na-  
med me Noah, believing that I also should be  
made a preacher of righteousness. Of course  
no pains were spared by my parents, to instruct  
me in religious truth, and bring me up in the  
fear of the Lord. Though they had the grief  
to see me taking as others, the downward road,  
and drinking up iniquity as water; yet my  
mother held fast her first impression, that I  
should be ransomed by electing Love, and  
made to preach the word of God to dying men."  
Parental anticipations in relation to the desti-  
nation of children, should not be regarded as a  
mere weakness of the affections. That the  
Providence of God often does direct the views  
of parents as well as children to some plan of  
life connected with his glory, is not too much  
to be believed. And were we inclined to doubt,  
the numerous facts which the lives of good  
men supply, would silence our doubts. Our  
lamented brother records one circumstance in  
his juvenile history, which he could not well re-  
concile with the expectation of such a course  
of life, as that which he subsequently pursued.  
"Whilst at school," he remarks, "whether  
from diffidence, or from some other cause, I  
could at no time take a part in the exercises of  
public speaking—a proof that I was not then  
preparing for my present avocation." In this  
we think he was mistaken, since it is well  
known that the youthful candidate for the palm  
of oratory, must frequently possess qualities,  
but little compatible with that modesty and re-  
serve, which constitute the best promise of the  
young. Diffidence may be remedied—impu-  
dence is seldom cured.

At the age of sixteen the subject of this  
notice was placed by his father in the store of  
Messrs. Fassitt & Langstroth of this city.  
This he always regarded as a most providen-  
tial arrangement. He found in Mr. Fassitt the  
prudent counsellor, and pious friend, who  
evinced more solicitude to conduct the young  
men under his charge, to the right ways of the  
Lord, than to turn their personal services to his  
own account. Of this period of his life he thus  
writes. "Prior to this time, I had no abiding  
impression of my state by nature, nor of the  
awfulness of my standing before God. It was  
in Philadelphia that my vile heart first revolted  
against attending strictly on the worship of the  
Sabbath day. I was now compelled to labor  
throughout the week, and surely thought I,  
Sunday at least may be my own. But in vain  
were my murmurings. My respected employ-  
ers knew the worth of immortal souls, and ac-  
cording to the good resolution, that they, and  
their's should serve the Lord."

The efforts of his pious director under the  
merciful influence of the good spirit of God,  
were not in vain—for in the year following we  
find that his mind had imbibed a deep and last-  
ing conviction of the truth. In advertent to  
this circumstance he remarks; "In 1819, I  
commenced the habit of daily prayer; and Sab-  
bath afternoons were passed in reading the  
Bible and in prayer. I heard the word with  
increased attention, and my mind became more  
and more enlightened by divine truth. Whilst  
occupied in this manner I was present on one  
occasion at a baptism in Sansom Street Church,  
and found my mind very powerfully affected by  
witnessing this solemn ordinance. I wrote my  
parents about May 1819, and informed them of  
my exercises; and made known my mind also  
to Mr. Fassitt requesting him to lay my case be-  
fore Dr. Staughton. He kindly did so, and  
gave the Doctor an account of my experience."  
Thus at the early age of seventeen we find him  
rejoicing in the ways of God, and claiming the  
inmates of Zion as his best friends, his most  
endeared kindred.

From this period his mind became deeply  
impressed with the importance of the Gospel  
Ministry, and with the desire of being instru-  
mental in making known the glad tidings of  
salvation. He obtained an honorable dismis-  
sion from the connexion which he had formed  
in business, and returned to the house of his  
father; became a member of the church in that  
place; and having come to the determination  
to spend and be spent in the service of God, as  
an humble minister of the cross, he was ap-  
proved and licensed by the church in Salisbury,  
July 9th, 1820. In November of the same  
year, he returned to this city for the purpose  
of pursuing a course of study in order to the  
better discharge of the sacred office which he had  
undertaken. On the removal of the Seminary,  
to Washington City, 1821, he repaired to that  
place and continued his studies with much suc-  
cess until the period of his leaving the institu-  
tion. He seems to have had no ambition for  
the distinction of literary attainments; and  
hence his single object in seeking mental im-  
provement, was the acquisition of such advan-  
tages, as might be most readily turned to ac-  
count in the great work before him.

Had he been disposed to grasp largely the  
accomplishments of learning, with the talents  
which he possessed, it would have been easy  
for him to compass his object; but that All-  
knowing Mind which foresaw the brevity of his  
course, fired his soul with a sort of holy im-  
patience to be engaged in his Father's business.  
In view of his connexion with College he thus  
expresses himself. "I entered the Freshman  
Class, and looked forward to the end of my  
course of study, when I should go forth to  
preach the gospel wherever my Master might  
send me. But, as to preach the gospel was the  
leading motive of my heart, I began to look on  
the intervening years with some degree of un-  
easiness, especially as the directors of my stu-



dies had determined to give me a thorough course which would require four or five years more. I determined, therefore, to leave the College at the end of the current term, and to throw myself on the providence of God with entire devotion to his work. And, blessed be his name, I have not once regretted my determination." About this time he was directed to the formation of a marriage connexion, with one of congenial feelings, and ardent piety, who remains behind him a widowed mourner, to afford one more proof, that in the severance of such ties—"Tis the survivor dies."

Subsequently he preached with much power and success, in several places in the neighborhood of Salisbury. To large and attentive congregations he proclaimed the word of salvation, and had abundant reason to believe that his labor was not in vain. He was soon after this called to take charge of the Baptist Church in Norfolk, Virginia. Meanwhile his health had been much impaired, and his pastoral duties were frequently interrupted in consequence of the imperfect state of his health. Here, however, he was zealous in every good cause. The condition of Seamen engaged his attention, and with his characteristic ardor he encouraged and secured the formation of the "Seamen's Friend Society." About the same time he prepared a very useful selection of Hymns suitable for mariners. Anterior to this his mind had been greatly agitated concerning the Missionary enterprise; and at times the subject seems to have taken hold of his entire regard. Some of his exercises on this question will not be unacceptable to you. Under date of October 4th, 1826, we find the following record. "I have had my mind much on the subject of Missionary work among the Heathen. Endeavored last night to revive the spirit of it, among my people. I read at the prayer meeting Rev. Gordon Hall's Address to American Christians and Ministers. Surely we wrong the souls of the perishing Heathen by doing so little for them. The work of a Missionary must be truly self denying, trying and laborious. It requires much of the spirit of Jesus, untiring zeal, and inextinguishable love. In meditating on this subject I have had some uncommon views of my own weakness and insignificance. The work appears so important, that if it be the will of God, and I can be assured of it, I will go any where among the dying nations to make known the Saviour's love. I dare not say that I have the necessary grace; but I know Christ can and will give it to me, if he wills me to go into this department of labor."

After a deep conflict of feeling, and consultations with his brethren, the idea of a distant service was exchanged for that of the Tract cause to which the latter years of his life were most ably and successfully devoted. It appears now, that the very first design of the Baptist General Tract Society, originated with him. In a letter to the then editor of the Columbian Star, he thus expressed the intimation which has been so well improved. It may be found in that paper under date of February 14, 1824. "I have been thinking for some time, how a Tract Society can be got up in Washington which shall hold the same place among Baptists that the American Tract Society does among Congregationalists. I now feel very much the necessity of having Tracts to scatter in the waste place. It is a plan of doing good which is scarcely known among Baptists." This hint was improved, and a Society formed.

The removal of our departed brother from Norfolk, and the transfer of the Tract operations from Washington to this City—at his instance, were among the last important changes in his life. Here he entered the field of labor with all his might. The little interest which had almost subsided into non-existence, in his hands began to gain strength, and to assume a new character. He enlarged the plan, reduced to method its disjointed parts, roused our dormant energies, and infused into the whole concern a new spirit of action. His habits of good management and economy were carried into this service, his capacity and readiness in shaping into practicable dimensions a complex system, were of admirable use in a business consisting of so many minor details. But the rapid growth of the Society, the increasing demand for its publications, the extension of its operations to almost every part of this Union, will evince with more force than we can command, the value of those labors bestowed upon it by its assiduous and intelligent agent. The estimate of his usefulness must not be restricted to the particular avocation which we are now considering. Besides his main business of preaching by means of Tracts, he sounded the gospel abroad in many places where he traveled, and in others he preached more statelily with great effect. He collected and published many useful facts connected with the statistics of our denomination. He was ready to aid by his presence and countenance every good proposition; and was always among the first to contribute such means as were at his disposal for the promotion of useful expedients.

His health was infirm; and though his application to the duties of his station was unremitting and efficient, yet he often groined, being burdened under the frailties of a feeble constitution. Those of less decision and zeal than he possessed, would have resigned themselves to supineness and inaction, under such bodily infirmities as he endured. But he counted not his life dear in view of the weighty care which the interest of his fellow men devolved upon him. We have seldom known an instance in which the *spending*, and *being spent* for God, was more in accordance with true Christian devotedness. Death could not come unexpected to him. His transit from us was sudden, but not confused. For a long time we had seen him reaching forth after the incorruptible inheritance; spreading his wings for flight; raised aloft on the summit of holy hope, and viewing with intense delight the distant scenes of the promised glory. All his matters were arranged, his house was in order, and he was awaiting his final discharge.

It would have been grateful to have a dying

testimony from the lips of such a Christian. It would have been grateful to bedew with the farewell tear of affection, the conscious bosom of such a brother. But these small mitigations of our grief could not be allowed.—The loss of sensation and consciousness, were the fatal symptoms under which his manly form sunk almost without warning. The spirit that lingered a short time about him, could not control its shattered and dismembered tenement. We were therefore left to witness, without the ability to relieve the last struggles of a prostrate frame. The month of July in which he was born, in which he was baptized, in which he was ordained to the work of the ministry, in which he was married, witnessed his passage from time to eternity.—He died on Thursday morning, 15th July, a few days less than twenty-eight years.

NOAH DAVIS possessed qualities of no common kind. His capacity for the transaction of business, would have insured him wealth and respectability in any community. The patronage under which he could have entered upon commercial pursuits here, was such as few young men could boast. Nor was his mind naturally so formed as to be indifferent to the inducements of secular advantage. But he had learned Christ in such a manner, as to become willing to consecrate to him all the talents which he possessed. He was prepared to forego the comfort and accommodation of houses, lands, and kindred to serve the blessed Jesus.

His mind was naturally capable of great research. He could divest difficult subjects of their obscurity, could see readily through the mazes of an intricate proposition, could arrange and methodize a multifarious business, and conduct doubtful plans to a good result. Many of his addresses from the pulpit; and on occasions connected with public objects, were distinguished by much force, and discrimination. They will be long remembered by many whose hearts were deeply affected by his moving appeals. He was a warm friend, and a generous opponent. The corrosions of jealousy he never felt—the desire of greatness never agitated his calm breast. His genuine glory lay in a near approximation to God.

One who knew him best thus speaks of his latter days. "For the last two months, I believe that the Lord was preparing him for that unutterable bliss which he is now enjoying. A spirit of meekness seemed to rule all his conduct. Seldom have I seen more of the spirit of Christ in any of his followers. A holy calmness seemed to have taken possession of his mind. He was sensibly alive to every relative claim, but these claims, closely as they were wound about his heart, were all subservient to his Master's cause."

#### SCHOOLS AND LYCEUMS.

The course of lectures and mutual exercises for the benefit of common education, to commence on the last Wednesday of October, and continue three weeks, under the direction of Mr. Holbrook with the aid of several other experimental teachers will be of the following character.

1. The subjects will be the important and essential branches in a system of common practical education, and such as can be introduced into schools and lyceums.

2. The experiments and illustrations will be of a simple and practical character, made with a simple apparatus, accompanied with familiar explanations, and applications to the common concerns of life.

3. All the members of the class who are disposed will have an opportunity of repeating the experiments and illustrations to each other, and perhaps to children, who may be occasionally collected for the purpose.

4. Schools of various grades in Boston will be visited with the consent and co-operation of their teachers, and committees, for the particular object of selecting such of their exercises, as can be introduced into country schools.

5. Committees will be appointed on various subjects to make out digests and reports of their observations, experiments, consultation, &c. for the benefit of all who attend.

6. The persons who may attend the proposed course will be requested to be present at the county convention of teachers, which may be held in their several districts, about the time of the opening of winter schools, that they may make known to all, who may compose these conventions, the result of their visit to Boston, for the benefit of COMMON EDUCATION.

From the Education Reporter.

#### VISIBLE ILLUSTRATIONS.

Permit me, Sir, through the medium of the Reporter, to throw out a few hints relative to the use of visible illustrations, in the great business of teaching.

I become daily more deeply convinced of the importance of accompanying every important truth presented to the scholar's mind, with a visible illustration. If my own experience is proof of this point, then its importance is proved. It is sound philosophy, that such illustrations aid the scholar in forming an idea of any truth proposed, and also in recalling that idea at any future time. The five senses are so many inlets by which the scholar obtains a knowledge of external objects, and if the idea is presented to all the senses it is five times more likely to get admission and lodgement there, than if presented to one.

That this mode of teaching is strictly in accordance with established principles of intellectual philosophy, and is found successful on experiment, is a sufficient evidence that it ought to be adopted by every teacher. The Bible I know was not designed to teach us how to instruct in human science; yet, it being a revelation from him who created the human mind, we have reason to conclude that its divine teachings are communicated in the manner best calculated to make a deep and lasting impression upon the mind. And in what manner is divine knowledge set forth in the scriptures? The Jews were instructed by the aid of visible illustrations; the miracles in Egypt,

the cloudy and fiery pillar, the water from the rock, &c. are examples of the employment of this method.

The prophets, especially Ezekiel, were abundant in this mode of teaching. He took a tile, and portrayed upon it a city, and taught respecting the city of Jerusalem. He was directed to cut off his hair and divide and weigh it; to set a pot upon the fire to boil, and cast away the scum; and to employ various other similitudes to illustrate his revelations. Our Saviour taught in the same manner; he sat upon the well at Samaria and talked about a well of water springing up into everlasting life. Numerous examples where this mode of instruction is adopted, will readily occur to the reader.

Numerous facts drawn from the history of schools and individuals, may be quoted to shew the success of this mode of teaching. I have known a lad in every respect dull except in numerical calculations, but in this he was the wonder of all who knew him; and this excellence he acquired by making use of pebbles to multiply, divide, &c.

It therefore seems to me that the best mode of teaching is by visible illustrations, that while knowledge is addressed to the ear, and as fully explained as words can explain, it should also be presented to the eye. This tends to excite interest, to fix the attention, and to render the instructions intelligible.

The improvements to be made in teaching, I think must consist principally in devising better illustrations. Here is an ample field for the ingenuity of a teacher, to find out how he can best present the idea to the mind through the eye. At another time I will point out some modes of visibly illustrating truths, to which I have been driven by the apparent anxiety of the scholar to understand, and by my inability to render them intelligible by oral instruction alone.

PEDAGOGUS.

INFIDELS.—Of modern infidels, who are insensible even to the collateral advantages of the gospel, Fuller says, that "having grazed on the pastures of revelation, they boast of having grown fat by nature." Nothing is more true than this remark. By comparing the actual condition of heathen countries, with that of countries where a corrupt christianity prevails, and the latter again with that of the countries which are more or less distinguished for vital godliness, one might be furnished with something like a scale of religious influence, which might soon gauge the empty boasting of infidels, and measure out the lumber of atheistical philosophy.—W. Rec.

From the New York Baptist Repository.

The Hudson River Baptist Association held their annual session, in the city of Troy, on Wednesday and Thursday of last week.

The introductory sermon was preached by Elder A. Perkins of Poughkeepsie, from Rev. 14. 6. after which a collection was taken up for the Widows' Fund.

Elder C. G. Somers of this city preached in the evening, from Mat. 9. 37. The object of this discourse was to advocate the claims of the New-York Theological Seminary, and a collection was also taken in aid of this institution.

At 11 o'clock A. M. on Thursday, Elder I. Peck successfully "played the man" for the cause of Missions, by an interesting and well timed discourse, founded on Acts 16. 9. We were forcibly struck with the prudence and ingenuity displayed by Elder Peck in combatting the untenable objections indulged by individuals against the missionary operations of the day—and we believe the amount contributed at the close of this discourse, in aid of the State Convention, sufficiently testified to the gratifying effect produced on the hearers generally.

Elder S. H. Cone of this city was chosen Moderator—Brother Thomas Stokes and Elder W. G. Miller, Clerks.

During the sitting of the Association, an important discussion took place on a motion to recommend to the State Convention the formation of a Baptist Sunday School Union. After several pertinent remarks, pro, and con, the motion was amended and submitted to a Committee.

REVIVAL IN HUBBARDTON.—Since our last notice of the revival in this town, we learn that 7 more were baptized on the 11th of July, by brother E. B. Smith, making an addition to the Baptist church of 42 in all, since the revival commenced. Nine have been added to the Congregational church, and one by letter. Three of these, we are pleased to add, were baptized, *immersed*, by the Rev. Mr. Flagg, pastor of the church; two of whom had been sprinkled in infancy. We further learn that Mr. Flagg was aware of the fact, at the time the ordinance was administered, that one of the candidates, at least, had been sprinkled in infancy. We most sincerely rejoice that our brethren of the Congregational church in Hubbardton have taken this step towards what we believe to be the only true ground of church-building. In this course we can heartily bid them God speed; for we do ardently desire to see the time, which we firmly believe will come, when infant sprinkling shall be wholly laid aside, and none admitted to either ordinance of the gospel, except upon personal profession of their faith in Christ as the Son of God and the Redeemer of men.—Ver. Tel.

REVIVALS, &c.—We have the following information from one of our correspondents, under date of July 24.

Five believers have recently been baptized by Br. Arthur, who join the South Baptist Church in Fairfield—and there are prospects of more additions. In Berkshire, where Br. Arthur labors one-fourth of the time, 14 have been baptized, and the good work is still progressing.—It is a solemn as well as rejoicing time to the friends of Zion in this place. There are encouraging prospects of gathering a church

in a part of Enosburgh and Sheldon. And it is said there are pleasing indications of a revival in Stanbridge, Lower Canada.—B.

Said neighbor A, to neighbor B,  
I have a mighty grief with thee,  
In that you wont partake with me  
In sacramental seasons.  
Said neighbor B, if that be true,  
You do as Jesus bade you do,  
And I can then partake with you,  
In sacramental seasons.  
But said friend A, you are not fair,  
I fellowship you just as you are  
If you would me, then all were square,  
And we might walk together.  
Said neighbor B, Agreed, Amen,  
You fellowship me just as I am,  
Now take the path in which I came,  
And we will walk together.

For the Christian Secretary.

#### Mr. Editor,—

I notice in one of your late numbers, the substance of two resolutions passed in the Stonington Union Association at their late session. 1. "The title of Rev. does not belong to ministers;" 2. "Reading is not preaching."

To the first of these, I have only to remark, that the word *reverend* is from the latin word *reverendus*, implying nothing more than *worthy to be honoured*.

Now, sir, should a minister serve well, he is entitled to double honour. 1 Tim. 5th chap. 17th verse. Surely faithful ministers should be esteemed very highly for their work's sake. 1 Thess. 5th chap. 13th verse. *They will reverence my son.* To receive and honour Christ's ministers, is to receive and honour him. If it be urged, that *reverence* is worship, and due to God alone; it is answered that wives are expressly commanded to reverence their husbands, which would not be the case if worship was understood. Although I am not at all pleased with high sounding titles, such as, *holy father, Rt. reverend, most reverend, &c. &c.*—yet I see no impropriety in the term *reverend*, being applied to ministers merely as an expression of respect and distinction.

2. "Reading is not preaching." The term *preach* is, if I am not mistaken, from the latin word *predicare* to preach, to deliver a sermon or discourse, to insist upon a doctrine or tenet.

Whether a discourse be delivered from notes, or *memoriter*, or extempore, I do not assume the province of determining; since these different modes have been owned and blessed of God.

Although here is a seeming diversity, yet judging from the effect produced by these several ways that divine truth is communicated, we must conclude that it is all of one spirit; and the spirit and approbation of God is confined to no one mode or manner of preaching. If it be contended that the practice of reading sermons is anti-apostolic (which may not be easy to prove) because not practised by them, by the same rule perhaps, taking texts is unwarrantable, for the want of Apostolic example.

That a minister should study to show himself a workman that needeth not to be ashamed is a fact; and every minister ought to know so much of himself, as to determine how he may be most useful. Some, indeed have a peculiar gift in extemporaneous preaching; others, again, have a strong retentive memory, and need no parchment on which to inscribe their thoughts; another may lack these things, and yet possess an excellent talent at writing. Ought that talent to be improved or buried?

I think, Mr. Editor, no one man, or particular set of men, ought to set themselves up as the only standard of rectitude. It looks to me a little like a spirit of intolerance. I do think, sir, the church is entitled to the best improvement of every gift, and in conclusion, would say, that a gospel sermon delivered extemporaneously, by memory, or from manuscript, are alike good.

BEDAN.

MIDDLETOWN, Aug. 12, 1830.

To the Editor of the Christian Secretary.

According to previous notice, the Connecticut Branch of the Baptist General Tract Society and the New Haven Union Conference met in this city. The meeting for the transaction of business, and for religious exercises commenced on Tuesday, and closed on Thursday afternoon at half past one o'clock.

The religious exercises connected with these Meetings, were peculiarly interesting; a more detailed account of which will be furnished for the Secretary in a few days.

Yours, most sincerely, J. COOKSON.

Since the above was received, we have been favoured with the following notice of the Tract Society Meeting, by the Secretary. Our readers will look with interest for a more particular notice of the Conference.

#### CONNECTICUT BRANCH OF THE BAPTIST GENERAL TRACT SOCIETY.

According to appointment, the Connecticut Branch of the Baptist General Tract Society, held their annual meeting at the Baptist Meeting-house in Middletown, Aug. 10th, 1830. President in the chair.

1st. Prayer by Brother Cushman.

2d. J. Braddock was chosen Secretary *pro tem*.

3d. The Treasurer's report was read, and on motion, laid on the table.

4th. The Agent's account was read, and ordered to be audited, together with the Treasurer's report, by P. Canfield and J. Brown.

5th. On suggestion of the President, Resolved, That this society cherish an affectionate remembrance of the late Rev. Noah Davis, and a deep sense of the utility of his labours as Agent of the Baptist General Tract Society, and consider his sudden and unexpected demise as a mournful lesson, requiring increased exertions to sustain the cause, to which his heart, his talents, were devoted.

This resolution was accompanied by some pertinent outlines of his character, by Rev. E. Cushman and the President, and was taken by the rising of the members.

6th. Resolved, That we sympathize with the deeply afflicted widow of our late beloved brother, and pray that this very afflictive dispensation of Divine Providence be greatly sanctified to her, that her loss be supplied by the richer communications of his grace.

7th. Resolved, That the Baptist Tract Society's Magazine, be recommended to the Agents of the Baptist denomination in this State.

8th. Resolved, That whereas this Society has been solicited to consider Brother Palmer's Tract as auxiliary, that the same be hereby recommended to the Board.

9th. Treasurer's and Agent's reports having been audited, were accepted.

10th. The President appointed Messrs. J. E. Lord, A. Gregory and P. Canfield, a committee to invite the annual officers.

11th. Adjourned.

Prayer by Brother Ballard.

In the evening, the annual sermon was given before the Society, by Rev. George Phippen, Canton, from 2 Kings 5. 13, 14. "And lo, he came near, and spake unto him, and said, My son, if the prophet had bid thee do some great thing, thou wouldst not have done it? how much less then, when he saith to thee, Wash and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like unto the flesh of a child, and he was clean."

12th. Met according to adjournment.

Prayer by Brother Gregory.

13th. The Committee to whom was referred nomination of the annual officers, reported as follows:—

Rev. G. F. Davis, President.

Rev. G. Phippen; G. Reed, Esq.; Rev. E. Lord; Rev. J. Pratt; Rev. W. Palmer; Rev. Larcombe; Rev. J. Grow; H. Ruler, Esq.; Presidents.

Mr. J. W. Dimock, Agent and Treasurer.

Mr. J. Braddock, Secretary.

Dea. Jeremiah Brown; A. Day, Esq.; B. Gilbert; P. Canfield; Dea. W. Roberts; Agents.

The Report accepted, and the officers chosen.

14th. On motion Resolved, That the Executive Committee have power to distribute tracts gratuitously, at their discretion.

15th. On motion of Rev. E. Cushman, Resolved, That the thanks of this Society be presented to Brother Phippen, for his sermon on this occasion.

16th. Resolved, That the Executive Committee be requested to publish the proceedings of this meeting in a tract, including the Constitution of the Society, and send a copy of the same to every denomination in this State.

17th. Several alterations were made in the constitution, which will be seen in the pamphlet templated by the 16th Resolution, in which a published as revised.

18th. Resolved, That the next annual meeting of this Society be held at Bristol in August next, notice thereof to be given in the Christian Secretary.

19th. Resolved, That Rev. E. Cushman deliver the next annual sermon, and in case of failure, Rev. R. Jennings.

20th. Adjourned.

Prayer by Brother Jennings.

Considerable interest was manifested on the occasion. The Reports showed there were 19 Agents, and several members for life. More than \$1000 were raised by this Branch Society since its organization in September last, by the late lamented General Agent, than was accomplished by the General Society during the first year of its operation.

brethren were encouraged to perseverance, and death of the General Agent seemed to say to us, with a voice not easily resisted, "Work while day lasts."

#### CHRISTIAN SECRETARY.

HARTFORD, AUGUST 14, 1830.

#### MOURNING APPAREL.

We this week, in accordance with the wish of a correspondent, publish an article on the propriety and utility of wearing mourning apparel, on the part of friends; but the arguments in favour of it, however convincing to others, have not cleared our views on this subject.

However desirable that we daily contemplate mortality, we are convinced from observation, the wearing of mourning garments produces little in a very slight degree; whoever has a susceptible of friendship, need not be reminded any external badge, (when death has removed who shared in his affections,) that such an one is in death. During the midnight watch, when memory retraces the hours of social intercourse, and to views scenes which have passed never to be repeated, and outward circumstances are needed to aid reflections; and we believe the remembrance of little worth, whose sensibilities cannot be excited by outward exhibition. If we wish to know the heart, by sensible objects, let us propose exercises.

The Roman Catholic is almost daily reminded of the mortality of his fellow men, by the tangible objects, of scenes in the history of our race, which have never been surpassed in nature or interest upon this globe; the Greek likewise uses paintings to assist their devotion; these men more spiritual in their worship, than ours? Or rather, is it not evident that they have taken the sign for the substance?—Do we those who are most frequently at the bedside of the sick and the dying, more deeply impressed with sense of their mortality, than others? Is it true, the physician often receives useful moral impressions from his presence with the dead and the dying, the undertaker, whose daily employment carries him to the house of mourning—is his heart melted by the scenes which he witnesses? Or is the man daily commits his fellow worm to the earth, and often hears, "Earth to earth," &c. is he more the subject of serious impressions, than others? Are more converted from dwellings which were the places peopled with the silent dead, than others?

Practices which have been of long continuance are often abandoned with reluctance; and how desirous we may be for the abolition of a custom which we deem of useless tendency, we are far from wishing to dictate to others. But we think that enough has been said on this subject, to attract public attention; and that those who choose to be bereaved of friends, to dispense with habiliments of mourning, may not be thought without "natural affection."

By an extract of a letter in the Christian Secretary, dated at Centreville, R. I. it appears that great religious excitement prevails in that place, more than 100 were present at an enquiry meeting, and more than 20 of these expressed great desire the salvation of their souls.

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## POLITICAL.

From the New-York Daily Advertiser.

## LATEST FROM FRANCE.

By the packet ship De Rham, Capt. Deprester, from Havre, we have received Havre and Paris papers to the 4th of July.

The Gazette de France contains despatches from Algiers of the 23d, 24th, 25th, and 26th June, from Admiral Duperre and Count de Bourmont.

Admiral Duperre, in his despatch dated on board the Provence, Bay of Sid-Ferruch 23d June, says, since my letter of the 19th, in which I had the honor to inform you of the success achieved by our troops, we have taken, on the 24th, the position which was taken, about half way between Torre

Chica and Algiers. The troops only wait to advance, and the cavalry and provisions, which ought to arrive by the two divisions of convoys. They left to the 24th, and are now in sight. For eight days, the wind has been adverse, from the west, and the strong tides prevent their approach. The division of Count Admiral Rosamel in concert with the division blockading Algiers, form, at a few leagues in the offing a line of cruisers, which protect the transports, prevent them from being driven on the coast, and facilitate their arrival. I send to the hospital of Mahon today, by four schooners, the sick and wounded of the army to the number of three hundred and eighty.

The navy has none: our sailors are all in the hospitals, and have a very severe service in discharging the material of the army, but they are completely devoted to the cause. I have also to extend the conduct of the crews of the boats of the flotilla.

Under date of 26th June, Admiral Duperre writes from Sid-Ferruch, that various engagements took place with the enemy on the 24th and 25th of June.

General Bourmont has signified to the Dey, that if the least injury was done to one man of the crews of the Sylene and the Adventure, he would give up Algiers to fire and sword the moment he obtained possession of it.

A part of the French army was at Terra Chica, where they were forming an extensive encampment. In the centre of the camp were 100 or 200 Turkish prisoners carefully guarded. The captured Bedouin Arabs were all sent to their homes.

A great number of vessels had returned to Toulon from Algiers. They will take in water and provisions and return. It is also supposed these vessels will take in part of the reserve French army to Algiers.

The principal English ships of war had left Algiers for Malta, in consequence of express orders from the English government, to avoid suspicion or misunderstanding.

**TULON:** June 29, 4 o'clock, P. M.—"La Capriceuse" left Sid-Ferruch on the 26th and has just arrived with despatches. Admiral Duperre informs me, that during the last two days the army has had partial encounters with the Arabs and the Turkish Infantry, and has gained ground. He expected on that day (the 26th) to establish himself under Fort Emir-on is on the heights, and overlooks Algiers.

A private letter from Algiers, in speaking of the battle of Sidi-Ferruch, says, a Turk, who was wounded, killed himself with his dagger, to avoid falling into our hands. The same writer says, it is impossible to compute the loss of the enemy, on account of their custom of carrying off their slain and wounded. One of the wounded who fell into our hands, on the 26th, asked why he treated French prisoners so ill, and answered, "I know not, and do not ask such questions." The Turks say they died with their heads always turned to the East.

**London Gazette Extraordinary.**

**WHITEHALL, June 26.**

A Bulletin, of which the following is a copy, has been this morning received by Secretary Sir Robert Peel, one of his Majesty's principal Secretaries of State:

"Windsor Castle, June 26.—It has pleased Almighty God to take from this world the King's Most Excellent Majesty.

His Majesty expired at a quarter past 2 o'clock this morning, without pain.

(Signed) "H. HALFORD."  
"M. J. TIERNY."

In the course of Friday evening, before nine o'clock, the physicians intimated to their royal patient their inability to give him further relief, and their opinion that his last moments were rapidly approaching. To this communication his Majesty replied, "God's will be done," and in a few moments after he asked, "Where is Clive?" The Bishop of Chester was instantly summoned to the royal chamber, and at his hands the dying sovereign received the Sacrament. During the administration of this rite his Majesty was much less troubled by the cough than he had been previously, and afterwards it gradually subsided, and towards midnight he sunk into a state of apparently quiet repose, which continued until about three o'clock, when he became restless, and feebly wished to have his head placed in a more elevated position. Previous to this, all the attendants had retired, except Sir M. J. Tierny and Sir Wathen Waller; they instantly attempted to afford his Majesty the relief requested; but they had scarcely commenced the attempt when his Majesty suddenly motioned them to desist, and, placing both his hands upon his breast, he ejaculated, "Oh! this is not right!—this is death!—Oh, God!—I am dying!" These were the last, and the only distinct words he uttered after having received the Holy Sacrament; and from this time his dissolution came on so quietly and so gradually that the physicians had some difficulty in ascertaining precisely at what moment he ceased to exist.

**THE ACCESSION OF WILLIAM IV.**

His Majesty William IV. arrived at St. James' Palace a few moments before 12 o'clock on Saturday, and appeared to be in excellent health. The King entered the State-room, in which the throne is placed, about one o'clock. His Majesty was habited in an Admiral's uniform, and took his station at the throne. The whole of the members of the late King's Privy Council, who had arrived at the Palace, were assembled in this apartment. His Majesty read the following declaration, viz:

"I am convinced that you will fully participate in the affliction which I am suffering on account of the loss of a sovereign, under whose auspices, as Regent and as King, this country has maintained during war its ancient reputation and glory—and has enjoyed a long period of happiness and internal peace—and has possessed the friendship, respect and confidence of foreign Powers.

"In addition to that loss which I sustain in common with you, and which all who lived under the Government of a most beneficent and gracious King, I have to lament the death of a beloved and affectionate brother, with whom I have lived, from my earliest years, in terms of the most cordial and unintermitted friendship, and to whose favor and kindness I have been most deeply indebted.

"After having passed my life in the service of my country, and having, I trust, uniformly acted as the most faithful subject and servant of the King, I am now called upon, under the dispensation of Almighty God, to administer the Government of this great Empire. I am fully sensible of the difficulties which I have to encounter; but I possess the advantage of having witnessed the conduct of my revered father, and my lamented and beloved brother; and I rely with confidence upon the advice and assistance of Parliament, and upon its zealous co-operation in my

anxious endeavors, under the blessings of Divine Providence, to maintain the Reformed Religion established by law, to protect the rights and liberties, and to promote the prosperity and happiness of all classes of my people."

Whereupon the Lords of the Council made their humble request to his Majesty that his Majesty's most gracious declaration to their Lordships might be made public, which his Majesty was pleased to order accordingly.

JAMES BULLER.

The Lord Chancellor administered to the King three oaths, the first to govern this kingdom according to his laws and customs; the King then took the oath for the security of the Church of Scotland, and subscribed two instruments, which were witnessed by some of the Privy Councillors.

His Majesty, in Council, then ordered the two acts containing George R. and the other, the initials G. R. which had been, under the authority of an Act of Parliament, applied to official papers, as the King's signature, to be destroyed; they were accordingly broken in the presence.

His Majesty in Council was pleased to order that the coinage should continue in the same state until further orders.

The Privy Council gave orders for proclaiming his present Majesty, with the usual ceremonies, and at the accustomed places, King of the Scots, by the style and title of King William the Fourth. The ceremony took place on Monday.

**HERALD'S COLLEGE, June 26.**

The Earl Marshal's Order for a General Mourning for his late Majesty King George the Fourth.

In pursuance of an order of his Majesty in Council, the 26th of June, 1830, there are to give public notice, that it is expected that all persons, upon the present occasion of the death of his late Majesty, of blessed memory, do put themselves into decent mourning; the said mourning to begin on Wednesday next, the 30th inst.

**NORFOLK, Earl Marshal.**

The distresses in Ireland have led to some great and terrible riots. The particulars of one at Limerick are given at great length in the London Morning Herald of the 26th. The scarcity and consequent high price of potatoes was the immediate cause that led to it. A number of lives were lost, and much property destroyed. The latter is estimated at \$5,000. The military were ordered out, and at last succeeded in quelling the rioters.

The extracts from the French papers furnish us with some additional particulars on the two great topics of interest in that country—the expedition against Algiers, and the elections.—The Journal du Commerce of the 26th, says that of 175 nominations which were then known, the opposition had obtained 122, and the ministry 53. One hundred voters of the address had already been re-elected, and had been reinforced by 22 deputies who were not of the last Chamber. The ministerial list consisted of 43 deputies of the 181 who opposed the address, and of 10 new deputies. The Journal du Commerce anticipates the complete success of the liberal party.

The second edition of the Messenger of the 26th says, that of the 193 deputies elected on the 23d, but four remain to be known. The constitutional deputies of every description amount to 144, ministerial to 45.

## TREATY WITH TURKEY.

The Washington Telegraph says:—Information has been received at the Department of State, that a Treaty between the United States and the Sultan of Turkey was signed at Constantinople on the 7th of May last by Mr. Charles R. Smith, on the part of the former, and the Reis Effendi, or minister of Foreign Affairs of that Government, on the part of the latter; and that that Treaty secures to the commerce and navigation of the United States, all the advantages enjoyed by the most favored Nations, in the ports or dominions of the Turkish Empire, and a free passage for their vessels to and from the Black Sea; that the firmans had been obtained, and despatched by Mr. Rinaldi to Commodore Biddle, the commander of our naval forces in the Mediterranean and Levant, and Mr. Olney, our Consul at Smyrna, authorizing them to proceed to Constantinople by land, for the purpose of adding their signatures to the Treaty in question, [those officers being associated with Mr. Rhind, in the Commission for the conclusion of the same] and that as soon as this formality should be accomplished, the Treaty would be forwarded to this Government.

Mr. Rhind left the United States in the month of October or November, of the last year, upon this interesting mission.

**HAYTI, April 25.**—The negotiations opened with France in April last year, were renewed on the 22d of March last. The basis of a treaty of amity, commerce and navigation between Hayti and France, on conditions perfectly reciprocal, were agreed upon and settled, but before the treaty was signed, the French Government required that a mode of discharging the debt due from the republic should likewise be pointed out and agreed upon. Every sacrifice compatible with the national honor and the resources of the country was offered; but to enable Hayti to liquidate the claims, certain facilities were requested which the French commissioners were not authorized to grant; and from this alone it followed, that the negotiation terminated in the way that had been anticipated. Nevertheless, our Government, never wanting in perseverance, sent a commissioner to Paris to conclude there what could not be accomplished here; and relying upon the conciliatory disposition manifested by his Most Christian Majesty, we have no doubt that this step will be attended with the most satisfactory result.

**From the Philadelphia National Gazette.**

We have received interesting letters from Smyrna, dated 30th April. The greatest discord prevailed among the Greeks, and at Egina, Capo d'Istria had been in personal danger. The people of Smyrna were in despair at not being included within the boundaries of the Greek monarchy, which the Sublime Porte has recognized according to the last protocol of the Allied Powers. They fall again under the Turkish yoke. Their case is, indeed, one of extreme hardship, considering their efforts and sufferings during the struggle for independence. It is stated that the Roumelots, who were deemed the best troops of Greece, have formed the determination to be free at all events. Turkish barbarism and superstition have destroyed most of the valuable monuments of ancient art at Smyrna. A recent visitor to the island writes to us that the picture of desolation is dreadful. One of our correspondents says:—"The most extraordinary modern antiquity which I met with at Smyrna, is a family of which the father is reputed to be 135 years of age, the mother 132, one son 110, and the other 105,—all hearty and hardly looking people working in the fields yet."

The island has afforded some extraordinary instances of longevity, but this nest of Methuselahs would be the most remarkable, if the ages were correctly reported to the traveller. The stories about pirates in the Archipelago were in great part unfounded. They occasioned "a stir" among the various squadrons at Smyrna. It is, however, thought advisable always to have cruisers in that quarter, owing to the conditions and habits of the Greeks, and the new disorders which their present discontents may produce.

The Savannah papers mention that the Cherokee territory was again over-run by gold hunters. It was estimated there were 2000 persons from the State of Tennessee, besides Georgians.

**ALGIERS.**—The Boston Palladium, in announcing the arrival of the Bengal, says:—"We learn from the passengers, that intelligence was received at Gibraltar, the day before she sailed, that the French had taken possession of the heights which command Algiers, fired the city in four places, and were about to enter it."

**Casualties at Charleston.**—On the afternoon of July 24, a violent squall arose, accompanied by rain, thunder and lightning. A sail boat, in which were Messrs. Wm. Izard Bull, Olney Ingraham, Rufus W. Ingraham, and three blacks, was upset. Mr. Ingraham, and the blacks were drowned. The sailor, Wm. Henry, which was empty, was upset. Her crew saved themselves in her boat. The house of Col. Keckly, corner of King street and Royal and Mary street, was struck by lightning, and Miss Emma Keckly, aged 15, who was reclining at the moment against a window, was killed. Her mother was lying on a bed in the same room, but received no injury.

**Accident.**—On the 17th ultimo, a party of about forty young people went on the beach in Cape May co. N. J.; they crossed the Great Sound, and spent the time agreeably while there. At 4 o'clock P. M. they left the beach; and when returning across the Sound, about 200 yards from shore, one of the boats which had twelve of the passengers therein, upset, and Martha, eldest daughter of Cornelius Conard, formerly of Charleston in Chester county, was unfortunately drowned! She was a blooming, healthy girl, beloved by all who had been acquainted with her. Her age was 18. Her brother was in company, and twice women hung around his neck; he raised her on the stern of the boat as it lay on its side, but it unfortunately sunk with her, and she rose no more. A net was procured, and her body drawn ashore a little before sunset.

**Fatal Accident.**—We learn, says the Philadelphia U. S. Gazette, that the enjoyment of a sailing party on the river, above the city, was marred on Saturday by a fatal accident. The boom of the boat, in passing over the deck, struck a young lady, Miss Fanny Hart, about 15 years of age, with such violence as to throw her overboard. The force of the blow and the time which elapsed before the sufferer could be taken from the water, rendered all efforts at resuscitation unavailing.

**FIRE.**—At Wilmington, North Carolina, on the night of the 3d inst. Mr. Langdon's large wooden building on Market and Second streets, was twice struck by lightning, and set on fire, which soon communicated to the adjoining buildings. Some casks of liquor took fire and exploded, which added to the spreading of the flames. The buildings on Second street, south and east took fire and burnt furiously until the whole block of wooden buildings from Second street to Mrs. Wright's alley, were destroyed. During the fire the theater and lightning continued and is described as having been terrific. The Printing Office of the Cape Fear Recorder was destroyed.

Its further progress was arrested by the firemen blowing up a small two-story house belonging to Mrs. W. on the east side of the alley.—N. Y. Daily Ad.

**THE FLOOD IN VERMONT.**—The following particulars of the late destructive freshet in Vermont, are copied from the Montpelier Watchman.

In this village, two bridges on North Branch, the office of J. S. Vail, Esq. a barber's shop, and a woodshed belonging to Mr. Samuel Abbott, were destroyed.

In the east part of Middlesex, a saw mill, belonging to J. H. Howes, Esq. and one bridge. At Middlesex village, a saw mill, an oil mill, grist mill, woolen factory, school house, a barn, were swept away, and two dwelling houses overturned. The bridge across the narrows, which stood 60 or 70 feet above low water mark, and the arch bridge about a mile below, are gone.

Of a little village in Moretown, consisting of sixteenth buildings, six only are left; and we further learn that the mills erected on the North Branch of the dam, together with a great number of dwelling houses and barns on Med River, have been swept away. Not a bridge on Med River is left standing.

In Waterbury village, the water was from 6 to 8 feet higher than ever before known, and many of the houses were inundated, and much property destroyed, no one anticipating danger. A number of barns, one belonging to D. G. Sulpley, Esq. and the bridges across Otis and Waterbury Rivers were carried away.

In Bolton, the dwelling house and out buildings of Jacob Finney, Esq. were swept off, and his farm is almost entirely ruined.

On Otis River, from the arch bridge at this village, which remains uninjured, to the mouth, not a bridge is standing.

In Berlin, all the bridges on Dog River, with the exception of the one near Mr. Scovill's are gone. In Northfield, all the bridges—also, a new and large grain mill belonging to the Northfield Manufacturing Company—gone.

In Randolph West Village, a grain mill, and two factories, belonging to Major Ford, with cloth wool, machinery, &c. valued at about \$70,000—also, two dwelling houses.

In Bolton West Village, two bridges, a store, a factory, mills, and a number of houses were swept off.

It is thought that \$10,000 will not repair the damages on the turnpike between this place and Burlington.

Although the damage sustained in this village is somewhat severe, it is but a "drop in the bucket," compared to the destruction of property from this ravage as far as Bolton. From that place to Lake Champlain, at Burlington, the entire valley of Otis River presents an unvaried scene of universal desolation.

The crops of every description, which a week since, promised a rich and abundant harvest to the tools of the husbandman, are now nearly, if not entirely destroyed. The interval farms, which were beginning to be "alread white to the harvest," suddenly became one vast and extended waste of waters, with fences, barns, mills, and crops, mingling in one common mass of ruins.

In this village, a Mr. Bancroft of Calais, was drowned while attempting to save a quantity of wood. In Berlin, David, son of Mr. Wm. Grant, aged 22, while attempting to cross Dog River on a raft with another person, was precipitated into the stream by a log striking the raft. His body was found the next day, half a mile from where he fell in. In Moretown, Mr. Harvey Carpenter, his wife and son, left their house which was surrounded by water, and a short distance from the door the mother found a watery grave, having been swept from the grasp of the father after struggling long for her rescue. The boy being a good swimmer, regained the house and remained his solitary occupant during the night. Mr. C. succeeded in gaining a neighbouring wharf. In Royalton, a young man by the name of Wheeler, aged 22, whose parents reside in Ryegate, was drowned in attempting to reach some men who wished to cross over into the village. He was hurried down the stream by the force of the current, and the stream, by clinging to a tree in the space of an hour, in view of many agonized spectators, who could afford him no possible relief, although every thing that human effort could accomplish, was attempted, to rescue him, but in vain. Had he remained in the canoe, he would have been safe, as it soon floated into still water after it was deserted. This should caution others not to be too precipitate in leaving a boat when in apparent danger.

## THE GREAT ECLIPSE OF 1831.

This eclipse, which will happen on the 12th of February, will be one of the most remarkable that will be witnessed in the United States for a long course of years. The apparent diameter of the sun will be 34 minutes of a degree, that of the moon 32. Of course the eclipse will be annular; that is, in all places where the sun will be centrally eclipsed at the moment of the greatest obscuration, it will exhibit the appearance of a beautiful luminous ring around the moon. Eclipses of this kind are of less frequent occurrence than those which are total. The centre of the eclipse will first touch the earth's disk in the great Pacific Ocean on the morning of February 12th, in latitude 31 degrees, 55 minutes north, and longitude 140 degrees, 3 minutes west from Greenwich. At this point the sun will rise centrally eclipsed at 34 minutes past 6 o'clock; or at 3 hours 54 minutes, P. M. apparent time at Greenwich. Thence proceeding by a gentle curve to the south and east, in 16 minutes it will enter upon the coast of California, in latitude 27 degrees, 30 minutes north, thence curving northwardly, 47 minutes more, it will enter the United States, near the south west corner of Louisiana, and in six minutes will cross the Mississippi, near St. Francisville. Passing through the states of Mississippi, Alabama, and Georgia, in 27 minutes more it will arrive at a point in Pendleton County, South Carolina, in latitude 34 degrees, 37 minutes north, longitude 82 degrees, 38 minutes west, where the sun will be centrally eclipsed on the meridian. Thence passing over North Carolina into Virginia, in 14 minutes, it will cross James River, near Richmond, and continuing in nearly a straight line, in 9 minutes will leave the Jersey shore at Little Egg Harbor, passing a few miles east of Montauk Point; in 8 minutes it will leave the eastern shore of Cape Cod at Wellfleet, and in 6 minutes will enter upon the south western extremity of Nova Scotia. Thence passing over the island of Newfoundland, and increasing in velocity, as it approaches the verge of the earth, in 19 minutes more it will leave its disk in latitude 51 degrees, 58 degrees 40 minutes west longitude, at which point the sun will set centrally eclipsed at 4 hours, 30 minutes, or 6 hours, 25 minutes Greenwich time.

The eclipse will have been 2 hours, 31 minutes in crossing the earth's disk, and about 1 hour from its entrance to the time of its leaving the United States. A line drawn through the above points on the map of North America, will pass through all those places where the eclipse is central. Two other lines on each side of the first, at the distance of 50 miles, will include all places in the United States where it will be annular. Its penumbra will precede and follow the centre, at the mean interval of 1 hour and 30 minutes, making on the central track the beginning and end of the eclipse. Lines drawn on the map of the United States, parallel to the central track at intervals, on the south side of 200, 150 and 100 miles, and on the north at intervals of 225, 150, and 100 miles, will exhibit, nearly, the respective points where the sun will be 11, 10, and 9 digits eclipsed. By making proportions along the central path of the eclipse, of the intervals of Greenwich time, and projecting the hour lines at right angles, the time and phases of the eclipse may be found for very nearly any place in the United States, observing to reduce the Greenwich time to that of the place of observation.

This eclipse will be visible over every part of the North American continent and the West Indies, and will be seen as far south as the city of Quito in South America.—N. Y. Journal of Commerce.

The St. Louis Beacon, of July 22, announces the return of Gen. Clark, and Messrs. Dougherty and Hughes, Indian Agents, with many Indian Warriors, in the steamboat Chiefdom, from Prairie du Chien. The object of the expedition was accomplished. About ten tribes, to wit, Sac, Foxes, Sioux, Lakotas, Winnebagoes, Menomones, Chippewas, Pawtawattamies, &c. &c. met at Prairie du Chien, and under the peaceful mediation of Gen. Clark and Col. Morgan, adjusted their differences, terminated their wars, and removed the causes of future dissensions by settling various disputed questions of boundary and hunting, and made amends to the relations of the deceased for many murders. An acquisition of territory for the removed Indians was made. Whilst the treaty was held, the lady of Gen. Clark, in the steamboat Chiefdom, from Prairie du Chien, of Great Britain, and several travellers, went to the falls of St. Anthony, 400 miles further west, spent the 4th of July, and have returned with the others.

**Piney.**—So bountiful in Georgia are the products of the early grain, and so rich the promise of the crops not gathered, that wheat is selling at fifty cents per bushel, and Indian corn at twelve and a half cents per bushel.

David Williams, the only surviving captor of Major Andre, is in good health at Benselner, N. Y.

**Melancholy.**—Drowned on Saturday evening last, while bathing in Black River, in this village, Archibald McClaren, aged 18, and Emery Pierce, aged 22 years.

At the village of Carthage, in this county, on the 29th inst., whilst bathing in the same river, Benjamin Osterander was drowned. He was to have been married the next Sunday.—Watertown Sun.

Samuel Satcher, a blacksmith, was killed in his shop by lightning on the 15th July, about 3 miles from Macon, Georgia.

The Hotel kept by Major Lawrence, in Washington, Sullivan Co. N. H. was burnt on Friday week, together with his barns, three or four horses and two other dwelling houses very near. It was the work of an incendiary.

**Imprisonment for Debt.**—In the State of New Jersey, no one can be imprisoned for a debt contracted since the 4th of July last.—Contracts previously made, are not affected.

**Population of New Haven.**—It is ascertained by the census just taken, that the population of New Haven amounts to 10,653.

**Washington.**—The population of Washington City is estimated at 19,500 souls. This shows an increase since 1820 of 6250.

The population of Providence in 1829 was 17,745. It is now expected to amount to about 18,000.

The population of Newark, New Jersey, has increased about sixty per cent. within the last ten years. The population at the present time will not vary much from 11,000.

The Norfolk Beacon of the 4th inst. announces the fall of rain, after the longest drought known in 15 years. The Beacon says, the corn is too far gone to be resuscitated, but cotton will again rear its head. The thermometer on the 2d fell to 78.

**Wesleyan University.**—The following gentlemen have been chosen Trustees of the Wesleyan University, at Middletown, Connecticut:—

Rev. Wilbur Fisk, D. D. of Wilbraham, Mass.; Rev. Laban Clark, of Bridgeport; Rev. Thomas Borch, of Middletown; Rev. Heman Bangs, of New York; Rev. Joseph A. Merrill; Rev. John W. Hardy; Hon. Isaac Fisk, of Lynden, Vt.; Hon. Isaac Kellogg, of New Hartford, Ct.; Doctor James Phelps, of New York; Hon. William L. Storrs, Geo. W. Stanley, Henry L. Dekoven, Elijah Hubbard, Samuel D. Hubbard, Jonathan Barnes, Isaac Webb, Aaron Sanford, John L. Smith, Abel Bliss, and Abraham Avery, Esquires.

It has been stated that the bark of the willow tree, burnt to ashes, mixed with strong vinegar, and applied to the parts will remove all warts, corns or excrescences.

**Theory of the Bursting of Steam Boilers.**—How does it happen that a boiler should burst just as the safety valve has opened, and how does it happen that this accident is almost always preceded by a decrease of elasticity in the steam? Mr. Perkins has explained these cases by a very plausible theory, which is thus clearly described in an essay of M. Arago, recently published.

"In an ordinary boiler, when the flame does not reach along the sides above the level of the water, the water and steam are of about the same temperature. But should the water be very low, and the flames mount high, some part of the boiler may then become red hot, and the steam in contact with the burning metal be intensely heated, without being rendered elastic in proportion. At this moment, should the valve open completely, or be opened, the steam will rapidly fly off; the water, instantaneously relieved of the elasticity and weight which bore upon it, will burst upwards in an eruption over the whole interior surface of the boiler, like the effervescence of Champagne the moment it is uncorked. The water, thus flung in a froth through such a heated space, and into such a burning medium, will become highly elastic steam, so suddenly, that the valve will not be a sufficient outlet, and the boiler must give way."

**Unseasonable and dangerous practices.**—After a long and fatiguing walk, or laborious exercise of any kind, to throw off coat or outer garment, wipe cravat, expose the neck and breast, and then sit down at an open window or door, in a current of air in the evening.

To drink after such fatigue or exposure, very cold iced water, or to take iced cream, in place of a draught of clear river water, or that which has been exposed some time to the air.

To eat much of any kind of fruit, or any at all, of that which is unripe, especially in the evening; or to suppose that the evil consequences are to be obviated by a glass of wine, or cordial, or spirits and water.

To eat much animal food, or to drink liquors of any kind, under the idea of thereby removing the weakness caused by the great heat of summer.

To give to infants, or children in general, any such detestable compositions as milk punch, wine or porter sangaree, or toddy. This practice ought to be an indictable offence at common law.

To give to infants and children any of the various quack medicines, which are recommended as cures for worms, or summer complaints, even though sold for twenty-five cents a bottle. The common causes of disease, from teething, weaning, excess of irregularity in food, extreme heat, &c. are sufficiently difficult to be overcome without the auxiliaries of patent and quack medicines, old women's cures, or mother's sweet gills.

To sleep exposed directly to the night air, especially if it be very damp, and much cooler than the air of the day.

To have recourse to morning bitters, drams, or unforgotten of any description, other than sponging the whole surface of the body with salt water, or using a tepid bath of the same.

To be tempted by the fineness of the evening to sit up till midnight, and as a consequence, to lie in bed in the morning.

To take the usual meals, when excessively fatigued from want of sleep, unaccustomed labor, or beginning indisposition. Abstinence, or reduced diet, timely commenced, will obviate all the risks from these causes.—*Journal of Health.*

**Anecdote.**—A reverend old gentleman used frequently and strongly to recommend prudence in conversation. "You should always think three times before you speak once," was his favorite maxim. One evening a negro servant to whom this advice had often been given, and sometimes rather sharply, thus proved his obedience. "Massa, I think once—Massa, I think twice—Massa, I think three times—Your wig is on fire."

## MARRIED.

In this city, by the Rev. Prof. Humphreys, Charles Bishop, Esq. of New Rochelle, to Miss Phoebe Milner, of New York.

At Berlin, by the Rev. T. Benedict, Mr. Asa Rogers, of Hartford, to Miss Lucy G. Weldon, daughter of the Rev. O. Weldon, of the former place.

At Glastenbury, Mr. James Judd, to Miss Eliza T. Snell, of New London.

At Wethersfield, [Rocky Hill] Mr. Norman Whitmore, to Miss Eliza J. Graham.

At West Springfield, Mass. Capt. Enoch Cooper, to Miss Emily Bow.

## DIED.

At Middletown, suddenly, on Sunday last, Mr. Seth H. Rogers, 24. On the 6th inst. Bezaleel Fisk, Esq. 80.

At New Haven, Mrs. Hannah Bradley, 84, relict of Capt. Phineas Bradley. Miss Mary Johnson, 16, daughter of Mr. Enos A. Johnson.

At Otis, Mass. on the 3d inst. Col. Jonathan Norton, 91.

At Great Barrington, Col. Thomas Hopkins, 42. At South Hadley Canal, Mr. Otis Smith.

At Peru, Mr. David Ide, 66.

At East Hartford, Mr. Orono Bronson, aged 18, only son of Mr. Scepter Bronson. Mr. Bronson, lived his short life universally respected, and died universally lamented. Surely the "goodness of man is as the flower of the field." If youth, activity, fidelity in business, amiable and obliging manners, the strong attachments of kindred and friends, and the exertion of skillful physicians were any security against the bold demands of death, Mr. Bronson had not found so early a grave. He departed this life, on Wednesday the 3d inst. and was interred on Friday the 6th. On Monday evening, following, Rev. G. F. Davis, of this city, addressed the youth of East Hartford, on the death of their companion and friend, in a discourse from Ps. 119, 9.—"How shall a young man cleanse his way? By taking heed thereto according to thy word." The spacious town hall was filled, and many were unable to find seats, or even get in. The audience listened with much attention, and many were in tears. The young people were particularly affected, and it is hoped that some salutary impressions were made upon their minds.—*Communicated.*



## POETRY.

## THE BAPTISM OF CHRIST.

BY FRANCES HARRIET WHIFFLE.

And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him:

And lo, a voice from heaven saying, "This is my beloved Son, in whom I am well pleased."—MATTHEW, iii, 16, 17.

It was a lovely hour. The rising sun  
Had met the waters with his orient beam,  
And bent his burning lip unto the waves,  
That Jordan carried through Judea's land,  
'Till the exulting flood leapt up for joy,  
And the waves murmured audibly in praise.

Morning is always glad—though shades enwreath  
Her brow—and her bright eye be dim with tears—  
Still, an exhilarating freshness comes  
From off her dewy pinions, as it goes  
Up through the sky, to make the nation's glad;  
But morning, with her diadem imperiled,  
Her glowing beams, and waters leaping free,  
And the wide joy of all created things—  
Morning!—the very thought is ecstasy!

The nightingale prolonged her gentle strain,  
Unconscious why—and the voluptuous bee  
Paused from his renovated toil—and told  
A joyful story to the flowers. Tall trees  
With strange, mysterious whisperings, bent low—  
As the soft wind, that gently swept them o'er,  
Were instinct with the gift of prophecy—  
And conscious Nature felt through all her veins  
The glory of the day—whose dawn had come;  
And Jordan as he drank the burning pledge  
The sun had flung upon his wealth of waves,  
Welcomed the glorious prelude—for he knew  
A sun more glorious, would quickly come,  
And wed his name, with immortality—  
The Sun of Righteousness, whose healing beams  
Would soothe the anguish of a stricken world—  
Break o'er the midnight of the wandering soul,  
And thus, reveal the hidden way to heaven!

But one came forth from Lebanon, alone,  
His simple garment, steeped in the rich dews,  
Which heaven, in its peculiar love distills,  
To make that mountain-spot, a holy place.  
Fragrant, as gales that steal from Araby,  
The Zephyrs met him with a tone of joy,  
As they had known the well beloved one.  
His golden locks with bright, exuberant flow,  
Rose with soft motion, like the ivy wreaths,  
Whose tendrils, clinging to the cedar-tops,  
Float on the morning air in curling pride;  
And on his high, arched brow, was Godliness  
Writ visibly—and all who saw, might read.

Then multitudes came forth from lands afar,  
And sought of him to wash their sins away  
In the deep waves—Reprovingly he spake,  
"Repent, and be baptized!—Why do ye come  
As if a mere ablution might efface  
Guilt from the soul—or make ye meet for heaven?  
Where are your sins?—your cherished idols now?  
Folded within your bosoms—would ye hide  
The soul's most secret, inmost thoughts from God?  
Or think to cheat the Spirit's searching eye?  
Bring forth the fruits—for your repentance meet:  
Ay—back!—and make ye ready to receive  
The Mightier one—who cometh, even now;  
He shall baptize you with the holy Ghost!"

A man came forth from Galilee, and stood,  
And taught among the wondering multitude;  
His form, before it human thought must shrink,  
Nor sacrilegious dare to image forth  
The radiant glory that encircled it:  
'Twas God's Eternal love embodied there,  
And thus made palpable to mortal sense;  
'Twas Omnipotent mercy, visible—  
A veiled, yet evident Divinity!

He stood on Jordan's bank—the multitude  
Instinctively hailed the Saviour of the world.  
A tribute deed, involuntary, rose,  
With tears, and sighs, from every conscious heart,  
Like exhalations from a grove of myrrh,  
Yielding its weeping fragrance to the sun.

He bowed his holy head, and stood up there  
To be baptized—but John forbade—"I've need  
To be baptized of thee—and comest thou  
To me?" "Suffer it now—for thus doth it become  
Us to fulfil the law of righteousness."

He sank into the bosom of the waves  
That almost shrunk away with consciousness,  
As if they feared to lave the holy brow,  
That bent itself so humbly down to them;  
And as they parted them, a kindling glow  
Swept o'er the surface, like the flush of pride  
That comes, unbidden, o'er the humble soul,  
When it receives the touch of Grace Divine—  
That it was counted worthy thus to be.

Dumb with astonishment the wondering Earth,  
Beheld the Heavens in sunder rend themselves,  
To hail the offspring of Omnipotence—  
The mighty Son of God!—The well beloved  
Of His Almighty sire.

The Spirit came,  
And dove like, hovered o'er the rising God—  
Th' excess of stillness almost pained—a voice,  
Deep as the mighty thunder-tones, that burst  
When troubled clouds are marshalling in Heaven;  
Yet sweeter than the music of the winds,  
That sigh at eve o'er cedar Lebanon,  
Broke from the rending, spirit-depths above;  
"This is my own—my well beloved Son—  
Hail him, ye lost!—receive, and be redeemed."

## THE WORLD TO COME,

BY J. BOWING.

If all our hopes and all our fears  
Were prisoned in life's narrow bound;  
If, travellers in this vale of tears,  
We saw no better world beyond—  
Oh! what could check the rising sigh,  
What earthly thing could pleasure give?  
Oh! who would venture then to die—  
Oh! who would venture then to live?  
Were life a dark and desert moor,  
Where mist and clouds eternal spread  
Their gloomy veil behind, before,  
And tempests thunder over head—  
Where not a sunbeam breaks the gloom,  
And not a flower smiles beneath;  
Who could exist in such a tomb—  
Who dwell in darkness and in death!  
And such were life, without the ray

From our divine religion given:  
'Tis this that makes our darkness day—  
'Tis this that makes our earth a heaven:  
Bright as the golden sun above,  
And beautiful the flowers that bloom—  
And all is joy, and all is love,  
Reflected from the world to come!

## From the Christian Watchman.

Ship Cove, Boston Harbor, Aug. 2, 1830.

DEAR BROTHER LOUIS:—After reaching the vessel this morning, a note was handed me which I had then no time to read. On examination, I find it contains the following truly poetic effusion which I transcribe for your service.

Yours truly,

J. T. JONES.

And this shall be the Missionaries' prison,  
Day unto day shall echo still the sound  
Of waves: and night to night shall still respond  
With dashing waters. Often shall day arise  
And throw its crimson beams across the ocean,  
And the blue world of waters shall be bright  
Around them. And chill night shall frequent close,  
And still the chosen servants of the Lord  
Shall be alone: no human helper near.

Yet God shall dwell among them: and the voice  
Of prayer and praise at night and morn shall rise  
To heaven, and ring from sail to sail, outspread,  
Till, caught upon the swelling breeze, it mounts  
To the celestial altar.

But, perchance the noble ship may founder;  
And they, whose straining eyes have looked in vain,  
From day to day, from night to night to catch  
A distant glimpse of heaven, dying India,  
Shall find another rest—beneath the waves  
Yea, rather, with their God—that rest above  
Which sure remains for God's elect.

But, no!  
I will not cherish fears like these. They will—  
They will arrive—and God will go with them,  
And make them happy. Go, beloved friends!  
We may not meet again on Christian soil—  
We may not meet on earth—We shall in heaven.

## From the Columbian Star.

WHY ARE THOSE PROFESSORS OF RELIGION  
WHO ARE ADVANCING TOWARDS WEALTH GENER-  
ALLY RETROGRADING IN PIETY?—In answer  
to such a question it may be asked, Is it so?  
If that which the inquiry assumes as a fact  
should not be so, then there can be no use in  
making it. But should it be undeniable, then  
it becomes an important concern to investigate  
the cause, and if possible to apply some coun-  
terbalancing influence to correct so serious an  
evil. We think that there can be no doubt as  
to the fact assumed by the question. It would  
be no difficult matter, were it not rather an  
invidious task to establish it by a copious in-  
duction of particular instances as exhibited in  
the living monuments of religious declension in  
most churches.—We venture no farther than a  
hasty mention of real cases under disguised  
names, which have come under our own ob-  
servation at different times. The first instance  
which we adduce is that of a young tradesman  
whom we denominate Mundanus. He made an  
early profession of religion, and was regarded  
by the senior members of the church as a  
youth of high promise. He soon became a  
zealous promoter of prayer meetings and other  
good things. He was devoted to the sabbath  
school, and exerted all his influence to bring  
in not only the children of the church and con-  
gregation, but as many others as he could find  
not embraced within that benevolent scope of  
useful instruction. He thus ran well for a  
time. But Mundanus was soon settled in a  
profitable branch of business, and began to  
realize large returns upon the small capital  
with which he commenced. The consequence  
was a more rigid and undeviating application  
to business. Little time could be spared dur-  
ing any portion of the week for the arrange-  
ment of his sabbath engagements, and the re-  
sult was a hurried entrance upon those duties  
to which his attention had been previously directed  
with prayerful deliberation. The sabbath came  
round before he was prepared for it. The  
prayer meeting began to interfere with the at-  
tentions which his customers required, and  
thus one and the other was gradually relinquish-  
ed. At present he continues indeed to fill his  
place in the house of God; but that good un-  
der which he once lived is no longer to be  
found with him. He is becoming wealthy,  
and acquiring a name among men of business,  
"while hosannas languish on his tongue," and  
the life of religion seems to have left him.

Rusticus was the proprietor of a small plant-  
ing interest in one of the southern states. The  
early part of his religious course was distin-  
guished for zeal and consistency. It was  
thought when he first came into the church  
that he would become a preacher of the gos-  
pel—such was the ardour of his mind in pur-  
suing the objects of his spiritual vocation. If  
any useful enterprise was undertaken, he was  
among the first to give it his strenuous support.  
By his influence the occasional services of  
able and awakening preachers were obtained  
for the neighborhood, societies for the accom-  
plishment of good objects were formed, and  
other valuable expedients connected with the  
cause of true religion, brought into operation.  
As a father, husband, and the head of a fam-  
ily, he was punctual in the performance of  
those duties which had a bearing upon the eter-  
nal welfare of those committed to his care.  
When the period of morning and evening wor-  
ship arrived, Rusticus was to be seen amid  
the family circle leading their devotions, and  
commending them to the guardian care of a  
merciful Providence. But, alas, the case has  
been sadly changed! During one of those  
years when, by the unexpected changes which  
took place in the price of cotton, he suddenly  
passed from middling circumstances to com-  
parative affluence—his mind became tainted  
with an ardent passion for having and holding.  
His intercourse with God became less frequent.  
He became too busy to find time for the duties  
of the family altar. The place of worship to  
which he had previously resorted with cheer-  
fulness, suddenly receded to such a distance  
as to make it quite too laborious to visit it on  
the Sabbath. The good savour of divine things  
which he once breathed, no longer filled his  
conversation, and now like Jeshurun, he has  
grown fat, and his soul is lean. Before he be-  
came rich he could afford something out of his  
temporal means for the support of missions at  
home and abroad, could pay for a religious pa-  
per which his wife, and children, and himself

would read with interest;—could find some-  
thing to give the minister who served his  
church, and to bestow in other acts of liberal-  
ity. Money has hardened his heart, and now  
his name is erased from all the records of be-  
nevolence.

## ORIENTAL MARRIAGE PROCESSION.

## THE BRIDE WALKING.

In the procession the bride appears with her  
attendants or bride maids under a canopy.  
One man throws sweet-scented waters upon her  
and another displays his dexterity, by balanc-  
ing on his nose a pot of burning perfumes:  
which still is, as it ever has been, a mark of  
honor in the east. In this procession there are  
more women than men: the former are all  
veiled. The face and person of the bride are  
entirely enveloped, and only the eyes of her  
female attendants and friends are uncovered.  
One woman holds in her hand what appears to  
be an olive branch, probably as an emblem of  
fruitfulness, and two others are playing on tam-  
bourines; while behind, in the distance, there  
is a person sounding the trumpet on horseback,  
at which the foremost female on the right, ac-  
companied by her child, raises her left hand,  
and makes the sign of attention with uplifted  
fingers. Perhaps this personage is intended  
to represent the mother, or, at least, some near  
relative of the bride. The prominent male  
figure, whose back is towards the spectators,  
appears as if employed merely to precede the  
procession carrying a pole ornamented with  
garlands of flowers.

It is hardly possible to illustrate the principal  
references and allusions made to this inter-  
esting subject in Scripture, better than by the  
following account of Persian and Hindoo gen-  
eral ceremonies, extracted from undoubted  
authorities. In Persia, on the day appointed  
for the marriage, about five o'clock in the eve-  
ning, (see Matthew xxv, 11-3), the bridegroom  
comes to the house of the bride, where the  
priest for the first time pronounces the nuptial  
benediction. He then brings her to his own  
house, gives her some refreshment, and after-  
wards the assembly of her relatives and friends  
reconduct her to her father's house. When she  
arrives, the priest repeats the nuptial benedi-  
ction, which is generally done about mid-  
night; immediately after, the bride, accompa-  
nyed by a part of her attending troop, the rest  
having returned to their own homes, is re-con-  
ducted to the house of her husband, where  
she generally arrives about three o'clock in the  
morning. In the marriages of the rich Hindoos,  
great preparations of music, fireworks,  
illuminations, &c., are made, and vast multi-  
tudes are invited to the wedding. Some per-  
sons spend more than 100,000 rupees,\* on the  
marriage of a son or daughter. At what the  
Hindoo call a fortunate hour, in the night, the  
bridegroom dressed in silk, and wearing many  
gold and silver ornaments, a gold chain round  
his neck, and a gilt crown upon his head, pre-  
pares to go to the house of the bride; he is  
seated in a gilt palanquin, or another kind of  
carriage, in which there is room for four ser-  
vants to stand at the four corners, in the inside,  
to fan him or, rather to wave over him a brush  
made of the tail of the cow of Tartary. The  
procession at a magnificent wedding is very  
long; before the bridegroom's palanquin, the  
servants of the father walk, carrying silver  
staves; open carriages proceed slowly, con-  
taining dancing women and singers; a flag is  
also carried, and a metal instrument resem-  
bling a dish is placed on an elephant and beat  
at intervals. The streets are illuminated by  
the flambeaux and lights which the attendants  
carry in their hands; and fireworks, placed on  
both sides of the streets, are discharged as the  
procession moves along. Horses, camels, and  
elephants, richly caparisoned, are placed in con-  
venient situations in the procession; and musi-  
cians, playing on various instruments, are pre-  
ceded before and behind the bridegroom. Late-  
ly, many of the rich natives have called in the  
assistance of English music at their weddings,  
and at intervals guns are fired. All things for  
the procession being prepared beforehand, the  
whole waits for the coming of the bridegroom.  
At a marriage, the procession of which I saw  
some years ago, the bridegroom came from a  
distance, and the bride lived at Serampore, to  
which place the bridegroom was to come by  
water. After waiting two or three hours, at  
length, near midnight, it was announced, as if  
in the very words of Scripture, "Behold the  
bridegroom cometh; go ye out to meet him!"  
All persons employed now lighted their lamps,  
and ran with them in their hands, to fill up their  
stations in the procession; some of them had  
lost their lights and were unprepared; but it  
was then too late to seek them, and the cavalcade,  
something like the above, moved for-  
ward to the house of the bride, at which place  
the company entered a large and splendidly  
illuminated area before the house, covered  
with an awning, where a great multitude of  
friends, dressed in their best apparel, were  
seated on mats.

The bridegroom was carried in the arms of a  
friend, and placed on a superb seat in the midst  
of the company where he sat a short time,  
and then went into the house, the door of  
which was immediately shut, and guarded by  
seapays. I and others expostulated with the  
door-keepers, but in vain: never was I so  
struck with our Lord's beautiful parable, as at  
this moment: "And the door was shut!" I  
was exceedingly anxious to be present while  
the marriage formalities were repeated, but  
was obliged to depart in disappointment.—  
Ward's Hindoo Customs.

\* The ordinary rupee is 2s. 3d. sterling; in Ben-  
gal 2s. 6d. The gold rupee is 17. 15s. We presume  
the latter can not be intended, for even at 2s. 3d.  
the marriage expenses would amount to £12,000. or  
about \$ 30,000.

The death of Judas is as strong a confirmation  
of christianity as the life of Paul.—Lacan.

The possession of riches never bestows the  
peace which results from not desiring them.

From the New-York Observer.

"And all with sober accent cry,  
Think mortal what it is to die!"—Parnell.

I have noticed of late, the frequent publica-  
tion of resolutions and strictures against the  
custom of wearing MOURNING APPAREL. It may  
be that they have already met with expressions  
of disapprobation, but in my own cursory read-  
ing of the periodicals which have fallen under my  
eye, I do not recollect to have noticed any  
thing but expressions of approbation and con-  
currence on the part of those whom we are ac-  
customed to consider the wise and good.

The objections to the custom seem to be its  
expensiveness to those who are in moderate  
circumstances; its intrusive bustle, disturbing  
the sacred quietude of a house where the dead  
lies waiting for the burial; its occasional en-  
croachment upon the Sabbath, above all de-  
serving to be set apart to holy rest, in the  
house of mourning; and its general waste of  
time and attention upon mere outward circum-  
stances. This catalogue of abuses, however,  
can be no valid arguments against the custom,  
unless they are found by experience to be the  
unavoidable consequence, and productive of  
evils which overbalance its manifest beneficial  
tendencies. The abuse of ardent spirits is so  
extensive a consequence of the use, and has  
produced such enormous evils, without any  
positive benefits, that we do not need a proof  
that they are absolutely and literally a poison,  
in order to make us the earnest and decided  
advocates of entire abstinence. But in the  
case before us, it seems to me that the abuses  
are such as belong to our best blessings; evi-  
dences of our moral corruption and the proper  
subjects of reproof and advice, but no call upon  
us to abolish the custom. You may claim of  
the poor, of whom Providence has made me  
one, that they should regulate their expendi-  
ture by their circumstances, and not by the sin-  
ful vanity of rivaling their wealthy neighbors;  
and of all, that they should not turn the house  
of mourning into a scene of bustle as unfit for  
meditation as the house of feasting; or the Sab-  
bath into a day of millinery and mantua-making.  
But I do not see it necessary to engage the  
conscience of the country against the good old  
custom itself, because it is an occasion of some  
evils. If it be, then it seems to me we must,  
as good reasoners and consistent philantrop-  
ists, hasten on. It will not take long, at least  
in speculation, to christianize the country out  
of all its decencies and privileges and even life  
itself. Surely we may raise our voice with  
equal reason against food and raiment, and  
home, and sanctuary, because in all these, un-  
due expenses are sometimes incurred, common  
sense outraged, sin committed, and spiritual  
profit hindered.

To me it seems that the custom is one which  
we cannot safely dispense with; and I should  
exceedingly regret to have it become so much  
the subject of objection as to weaken the feel-  
ing of sacredness, which now upholds it and  
tends to give it favorable influence. Even if I  
could find no argument in favor of attempting  
to introduce it as a new custom, I should hesi-  
tate to lay aside the settled and established  
mode of expressing the mourner's grief. If it  
should come to be considered unchristian, to  
adopt the established modes of expression, may  
not the feelings themselves fall into discredit,  
and every one make haste to acquire the pagan  
characteristic, "without natural affection?"  
Any attempt to lay it aside, it seems to me,  
would make us in this respect worse off than  
we should be if no custom ever had existed;  
and nature had been left unaided and unhinder-  
ed. I confess I have no fear that a custom ex-  
pressive of the tenderest social feelings can be  
rooted out; but it seems to me that a part of  
the havoc referred to, is hazarded by the mode  
of treating the subject which has been lately  
adopted.

Instead of abolishing the custom, I would  
sacredly preserve it. Observation and experi-  
ence have both deceived me if mourning ap-  
parel does not tend to preserve and to revive  
that tenderness and mellowness of feeling  
which the loss of friends occasions, and to re-  
call those religious impressions and resolutions,  
which are so common in the first period of  
bereavement; and which often terminate in the  
commencement or improvement of a pious life.  
Grief no doubt is often excessive in degree and  
continuance, but I apprehend that excess, es-  
pecially in duration, is not the ordinary trans-  
gression; and I would value "mourning" as a  
means of helping our infirmity. This aid is  
the more necessary in the case of absence and  
distance from the scene of sorrow, if, as is  
commonly said, it be difficult to realize that  
our friend has actually departed, as it may pro-  
duce that mellowness of heart and tenderness  
of conscience which might have been enjoyed  
as immediate sufferers in the house of mourn-  
ing.

But the moral use of visible mourning is not  
confined to its influence upon those who are  
actually wearing it. This, with the circum-  
stance of solemn burial, and visible monuments  
of the dead, constitute a scenery, which I see  
not how we can conveniently spare. I see not  
by what principles we are required even to  
wish we were without them. Nothing seems  
to me more suitable, than that the customs of  
a Christian country should be every where  
presenting signals of mortality; every where  
showing to the eye, that "the fashion of this  
world passeth away;" and every where teach-  
ing to the heart, to joy and sorrow. "Rejoice  
as if you rejoiced not; weep as if you wept  
not; use this world as if you used it not."  
Whose eye has not affected his heart? what  
serious and prayerful mind has not found the  
affecting scenery which custom has prepared,  
a means of spiritual advantage? Nay I think  
that thoughtlessness and unbelief and even vice  
itself linger longer in their down-hill path with-  
in the reach of mercy, and more frequently  
ponder and repent and believe because they  
meet in every path, in every assembly the weeds  
and apparel of bereavement; because "the  
mourners go about the streets;" and the monu-  
ments of the dead meet their eye on many a  
burial hill, and over the clouds of many a valley.

Believing, also, as I do, that customs which  
perpetuate themselves from generation to gen-  
eration have a tendency to give form and sta-  
bility to the character of the people; that one  
connected with the deepest feelings of the  
heart, and which from the condition of our be-  
ing demands obedience from all, is favorable to  
sympathy and kindness, I am unwilling as a  
patriot that it should even be intimated to us,  
that we are called upon to loosen the last fas-  
tening which holds us to our moorings; or if  
we must put to sea with nothing to guide us  
but the opinions we are to form for our-  
selves, that we must cast away ballast and rig-  
ging and compass and chart, before we have  
enough of firm and settled opinion to steer our  
course or to give us some little security and  
steadiness, when we come to be blown by every  
wind and tossed by every billow. True we  
must not retain any error because custom  
sanctions it; but I am alarmed at the boasting  
spirit, with which we are growing wise. Let us  
beware lest we grow wise too hastily; lest  
we destroy in our hurry and our vanity the cus-  
toms which help, as well as those which hinder  
the public good.

If I wished to settle the question with those  
who have held their meetings, and passed their  
resolutions in reference to this mistaken reform  
in a single sentence, which should appeal at  
once to their conscience and their heart, I  
would simply ask: Why not on the principles of  
this assault, root out all that still remains un-  
touched in the customs which are fitted to cher-  
ish our sympathies and to remind us that we  
must die? Why raise grave stones—or seclude  
grave-yards; and not with a more religious  
economy, bury the dead under cultivated soil;  
without the cost of a hewn and lettered tablet?  
Nay why waste the hour so often demanded in  
every neighborhood in the silence of the house  
of mourning, and another in slow and solemn  
procession to the burial ground? Why not  
rather, bury our relatives without interrupting  
the industry of the neighborhood; and let a  
hired undertaker hurry the dead to the grave  
with the pace of a man of business; and com-  
plete with perfect economy to the relations and  
the neighborhood the burial job? I know that  
every opponent of the custom of mourning ap-  
parel would reply: "The money and the time  
are not lost in these good old customs, but are  
means of sympathy and kindness and morals  
and religion; the best purposes for which either  
time or money can be employed. Be it so.  
I he funeral customs; the monuments of the  
dead, the apparel of the mourners—let them be  
retained; and to the abuses which obtain let  
us apply the correctives of Christian instruction  
and rebuke.

## NATIONAL SCHOOL SOCIETY.

The nineteenth annual meeting of this Soci-  
ety was held at the central school in Baldwin's  
Gardens, Holborn, on Wednesday the 26th of  
May. The Bishop of Winchester in the  
chair.

The several classes, both of the boys and  
girls, were then brought in, in the order of their  
classes successively and being exercised in vari-  
ous departments of their education, went  
through the peculiar evolutions of the system,  
and answered the question put to them by Dr.  
Barrow, Lord Kenyon, the Right Rev. Chair-  
man, and others, with great exactness and ac-  
curacy.

The rewards were then distributed to the  
children, after which the shifting partition  
which divides the girls' and the boys' school-  
room, in which the assembly was congregated,  
being removed, a most pleasing sight was at  
once presented to the meeting of all the chil-  
dren arranged in order; who repeated a form  
of prayer, and sang a doxology, with a propi-  
ety and solemnity of manner which was calcu-  
lated both to delight and impress the minds of  
the spectators, many of whom appeared to be  
deeply affected.

The Report stated, that 123,152 boys, and  
93,359 girls making a total of 216,511 chil-  
dren, were now receiving instruction in the  
various Sunday and day schools of the Society.  
The sum of £32,000, collected on the authority  
of His Majesty's letter, since the year  
1828, had been applied to constructing some  
schools, and relieving the necessitous condi-  
tion of others. One hundred and thirteen new  
schools had been established in the past year,  
and an addition made to the number of schol-  
ars of 11,000 children.—London World.

## PRAYER.

If I were not conscious of the unbelief that  
dwells in my own heart, I doubt whether I  
could ever be convinced that it was necessary  
or expedient for our Saviour so often to re-  
peat the promise, that the prayers of his disci-  
ples shall be answered. But though the Bible,  
from beginning to end, is filled with so much  
encouragement on this subject, how few there  
are, who can at all times say, "Lord I be-  
lieve."—N. Y. Rep.

## POLITICAL PARTIES.

We could wish, that men would go to the  
polls with a deep sense resting upon them of a  
future accountability, and vote, (as we believe  
they would ninety-nine times in a hundred,) in  
utter disregard and contempt of all party man-  
agement and discipline. How few parties exist  
should we have, if men could look upon a life  
spent in political squabbles, as it will appear on  
a death-bed? How few parties could exist  
among us, if men would regard these most  
paltry strifes and scrambles for office, as they  
will appear in the light of eternity? It is, af-  
ter all, the countenance, which professedly  
good men give to party, that renders it ever  
formidable; a disposition to bend their prin-  
ciples so as to meet party policy, rather than a  
determination to compel this policy to square  
with the unerring requirements of truth, and  
justice, and charity.—Vermont Amer.

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